Holiness to the Lord!

The Juvenile Instructor

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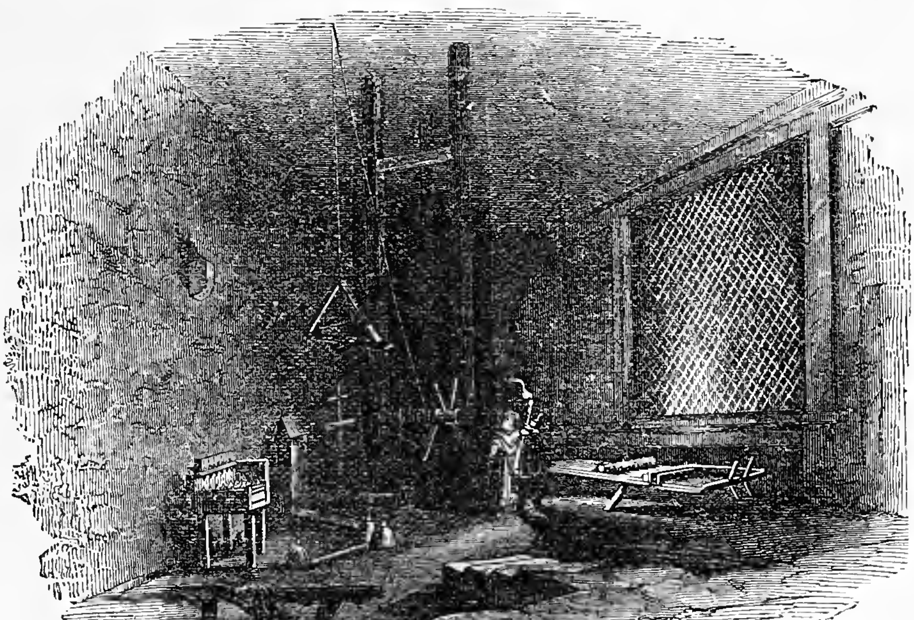
THE INQUISITION.

THE sombre looking engraving on this page this week is a fitting type of the horrible institution whose name is at the head of this article. If a history could be written, combining in itself an account of the religious, political and social condition of the people of all civilized nations of modern times, among the saddest and blackest of its pages wo ild be those recording the results of religious intolerance and persecution.

Christ and His gospel were no more congenial to the spirit of the world in the days in which they made their appearance, than they are now. The Founder of Christianity and most of His disciples and followers were put to death, and the gospel and priesthood were finally banished from the world. But there afterwards arose a bogus or spurious system called Christianity, composed of the forms and ceremonies of ancient Paganism and of the dead letter of that system which Jesus and those who believed on him attempted to introduce; and the head-quarters of this new religion was the city of Rome. The people, almost universally, in those days, were ignorant and superstitious, and the leaders of the new religion, by their imposing ceremonies and lofty assumptions of favor with Heaven, awed the credulous multitude, and speedily gained power and influence which they were not slow to use for the furtherance of their own ambitious views and schemes, and they thus laid the foundation of the Romish priesthood—the mightiest engine ever invented for enslaving human thought, and which, for many centuries, held in subjection and bondage, the like of which the world has never seen, the minds and bodies of almost countless millions of the human race.



To strengthen and increase their growing power, the leaders of this system, in very early times, inaugurated methods of persecution and punishment for those who would not accept their doctrines in every particular, and we can read of persons being punished with death, for their opposition, as early as the third or fourth century. These proceedings on the part of the religious leaders, filled the minds of the masses with fear, and strengthened the power of the church, and in the course of a few centuries this power became absolute, compelling kings and their subjects alike, to yield submission. Sometimes kings by their edicts strengthened the rule of the ecclesiastics, sometimes they passed laws to abridge it, and to enlarge their own powers. There are also several instances on record of the people rising to abolish priestly power on account of the cruelties practised by its sanction and authority. All this, as you can readily understand, was but preparing the way for the Inquisition, an institution established by ecclesiastical or popish authority, in which "heretics" to the Romish religion were made the victims of the most fearful tortures and cruelties.

This abominable institution, in a variety of forms, was known in France and several other countries of Europe long before it received formal sanction by the popes. This last event did not take place until the 13th century, and was hastened by the spread of the doctrines of the Albigenses and other early Protestant sects, which in the eleventh and twelfth centuries threatened to undermine the power of Rome.

But it was not until the 15th century—during the reign of the great Queen Isabella and King Ferdinand—that the Inquisition was established and secured a firm foothold in Spain; but once established, so atrocious was the course pursued by its authorities in that land, and so completely did they surpass all other nations in the number of their victims and in the number and character of their modes of torture that, as if it had originated in and had been confined exclusively to that country, it is generally called the Spanish Inquisition.

The chief officer of the Inquisition was called the Grand Inquisitor. He was nominated by the king, and confirmed by the pope. Besides the chief, there were numerous aides, the business of all being to try those suspected of heresy. They had power to arrest any person they pleased, there being no appeal from their authority. Any person, however good a citizen he might be, could be arrested on a plea that he was not sound in the Romish faith; and once within the walls of the Inquisition, his doom was a fearful one. He would be accused of heresy, and if he denied it he was tortured until he was made to confess; or failing to do that, was condemned to death.

The modes of torture were numerous, one of the principal being that of the rack, an instrument—represented at the right hand of the engraving—so contrived that when the victim was bound thereon his limbs could be stretched until his joints were torn asunder if his tormentors saw fit. Another mode of torture was that of hanging the victim by the thumbs, or head downwards. Another was the thumb screw, a small instrument in which the thumbs were placed, and it could then be screwed up until the bones were cracked. There were many other methods of torture, all of which were worthy the ingenuity of fiends incarnate. Those condemned to death were publicly burned alive, and such exhibitions were common in Spain until the seventeenth century.

These public burnings were called *autos da fe*, and whenever one would take place it would be an occasion for immense gatherings of the populace, as though it were a fair or some kind of amusement. The first *auto da fe* in Spain, took place on the 6th of January, 1481, when six persons suffered the fearful penalty. From the year 1483 until the year 1498, eight thousand eight hundred persons are said to have been thus inhumanly sacrificed; and from that time until the year 1507 between four and five thousand more perished in the same way; the total number burned to death in Spain, from the time the Inquisition was established until it was abolished, in the year 1808, is stated at 31,912; and the total number tortured and rigorously punished, but not put to death, is stated at 291,450.

Under Philip the Second, this abominable institution was established in the Spanish American possessions, and the Inquisitions of Mexico, Carthagena, and Lima became almost as notorious for their cruelty as that of the mother country

There is one curious fact in connexion with the history of this institution, and that is, though established by the authority of the pope and the Romish church, the proceedings of the Roman Inquisition are accredited with being less severe than any other, and it is said that no penalty of death was ever inflicted by its orders.

The Inquisition was abolished under the rule and by order of Napoleon; and though many attempts have since been made to re-establish it in several of the Catholic countries of Europe, public opinion has condemned it, and if it exist at all its power for evil is effectually and, let us hope, for ever, destroyed.

For one unacquainted with history it would be scarcely possible to believe that such atrocities as those said to have been committed in these institutions of the Catholic church, could have been perpetrated in the name of religion, and by persons who claimed to be the especial representatives and ministers of Christ; but facts are stubborn things, and this fearful record seems to be authenticated beyond reasonable doubt. And, after all, religious intolerance, persecution and cruelty have not been confined to the Catholic church. The same spirit has at times and by turns characterized most of the sects that have sprung from it, and at one time, when political or social revolutions have placed power in the hands of Protestants and taken it from Catholics, the former have been as intolerant and cruel as ever Catholics were, for all professors of apostate Christianity are animated by the same spirit, and they all form part of that counterfeit system of so-called religion which supplanted and eventually extirpated the one which the Savior and his followers sought to establish. The same spirit still lives, for in no age, perhaps, has counterfeit Christianity been more popular than in this, and it is still true to itself. If any of our readers want evidence of this, let them reflect upon the past and present history of the Church of Jesus Christ of Latter-day Saints, and of the truth of our assertion they will have confirmation strong as holy writ.

HISTORY OF THE CHURCH.

(*Continued.*)

MEN were sent out to find another place at which a settlement could be formed, and on the 13th of May President Young and many others started from Garden Grove. Before they left that point, however, President Samuel Bent had a letter of instructions given to him. Land had been fenced by the companies which were going on West. This he was instructed to divide among those who were remaining; but to let no man have the use or occupancy of land which he did not till. He was also instructed to see that the crops were secured and cared for, and to teach the law of tithing to the Saints, to receive their tithes and to disburse them for the benefit of the poor and sick. On the 18th of May President Young and several of the Apostles reached the middle fork of Grand River. Here they found Brother Parley P. Pratt encamped. After crossing the bridge which the leading company had built over the stream, they ascended a hill and found a mass of grey granite, which had the appearance of an ancient altar, the parts of which had fallen apart in various directions as though separated by fire. This mass of granite was the more remarkable because in that country there was no rock to be seen. Brother Parley had called this place Mount Pisgah, and the settlement which was made there bore that name, and it is still known, we believe, by that name. The camp was now in the country of the Pottawattamie Indians, and they occasionally were seen by the people.

Until the 2d of June, the day President Young left Mount Pisgah to proceed on his journey with the camp westward, he and the other Apostles were busy counseling and directing the labors of the Saints in forming a settlement. Councils and meetings were held at which it was decided that the Twelve Apostles, Bishop Whitney, and the records and other Church property should proceed on the journey westward. Those who did not have a sufficient outfit to proceed through were counseled to remain there. Farming land was selected, and a united effort was made to break it up, to fence it and put in crops. In these labors those who were going on shared with those who were remaining. Though selfishness was not entirely overcome, yet there was a general disposition among the faithful Saints to help one another and to labor for each other's good. It was a day of sacrifice. Many had left valuable property, and all, even the poorest, had left something, and had gladly started out into the wilderness, to face its terrors, endure its hardships and fatigues and wander they knew not whither, except that they knew that God, through His servants, would guide them to a suitable land; and they had done this for the sake of the gospel. They were determined to worship God and to keep all His commandments, and as mobs of wicked men would not suffer them to do this at Nauvoo and the surround-

ing country, they were willing to go to any land, to which the Almighty would lead them, where they could dwell in peace and enjoy the religion He had revealed to them. The scenes they had passed through made them feel as one family, and they sympathized with, and were willing to help, each other. Circumstances like these have the effect, upon people who are in possession of the gospel, to draw them closely together and to take interest in each other's welfare.

Elder William Huntington was chosen as President of Mount Pisgah, and Elders Ezra T. Benson and Charles C. Rich as his counselors.

The camp was now traveling in an Indian country. There were no settlements, no scattered houses or fields, no traveled roads larger than an Indian trail, but the whole country through which the Saints now passed was in a state of nature such as had existed for many long centuries. The season, by the time they left Mount Pisgah, was so far advanced that the effects of the Spring rains had passed away. The country was more elevated than that east of this latter point, and though there was a new road to break all the way, the journey was made with comparative ease. There were several bridges to build over streams which had to be crossed; but these were not causes of serious detention, for a company of pioneers went ahead of the main camp to perform this labor. On the 14th of June President Young's company and all the leading companies encamped in the form of a hollow square on the bank of the Missouri River, not far from Council Bluffs. But the next day a council was held, and it was decided to move back from the river on to the Bluffs. The object of this move was to get good spring water and to be away from the Omaha Indians, while a ferry-boat was being built with which to cross the river. For this labor a number of suitable men were assigned, who were under the direction of Brother Frederick Kesler.

The Pottawattamie Indians treated the Saints kindly, and their chiefs showed them favor. The stay of the camp at this point was, on this account, very pleasant, as the cattle and horses could be left to roam at large over the bluffs and plains in perfect security.

After the camp had reached the Bluffs, Brothers Orson Hyde and Wilford Woodruff, two of the Twelve Apostles, joined it with their companies. Brother Hyde had been laboring at Nauvoo, and Brother Woodruff had been presiding over the Church in Europe. At Nauvoo the labors of Brother Hyde had been very weighty. He alone of the Twelve Apostles who had kept the faith, excepting Brother Woodruff, who was in Europe, remained behind. This was the post assigned to him. The care and responsibility which rested upon him at that time were very great. The Saints were surrounded by enemies who only wanted the least pretext to pounce upon and mob and murder them. Many of them were very poor, and were anxiously trying to dispose of what little property they had for means to buy them an outfit. Under these circumstances it required great diligence, wisdom and vigilance on his part, as well as on the part of the Elders associated with him, to attend to the necessary public duties and to avoid difficulty.

Then there was the Temple to complete so that it could be dedicated to the Lord and it be accepted by Him. He had commanded that it should be built, and until it was built the baptisms for the dead, performed elsewhere, were to be acceptable unto Him. But if, after the Saints had had sufficient time to build a house to the Lord, they did not fulfill this commandment, they were to be rejected as a Church, with their dead. In the revelation which was given upon this subject, the Lord explained how the labors of His servants and people—even when they did not complete a temple which He might command them to erect—might be acceptable to Him. He said:

"Verily, verily I say unto you, That when I give a commandment to any of the sons of men, to do a work unto my name, and those sons of men go with all their might, and with all they have, to perform that work, and cease not their diligence, and their enemies come upon them, and hinder them from performing that work; behold, it behoveth me to require that work no more at the hands of those sons of men, but to accept of their offerings; and the iniquity and transgression of my holy laws and commandments, I will visit upon the heads of those who hindered my work, unto the third and fourth generation, so long as they repent not, and hate me, saith the Lord God. Therefore for this cause have I accepted the offerings of those whom I commanded to build up a city and a house unto my name, in Jackson county, Missouri, and were hindered by their enemies, saith the Lord your God: and I will answer judgment, wrath, and indignation, wailing, and anguish, and gnashing of teeth upon their heads, unto the third and fourth generation, so long as they repent not and hate me, saith the Lord your God.

"And this I make an example unto you, for your consolation concerning all those who have been commanded to do a work, and have been hindered by the hands of their enemies, and by oppression, saith the Lord your God."

The Saints could possibly have excused themselves by this revelation for not doing any more work on the Temple after their enemies had come upon them and by violence compelled them to promise to leave their homes. But this was not the feeling of President Young and his brethren. They were determined to do all in their power to finish the house. From the time of their return to Nauvoo, after the death of the Prophet Joseph, until they were compelled to leave there, they had worked unceasingly on the Temple. The labor that was performed on that building in fifteen or sixteen months after their return was marvellous, when the means are considered with which it had to be done. Within that space of time the greater part of the walls were built, the roof was put on, the tower was erected, the upper rooms were finished, and many of the Saints received their endowments therein. But not satisfied with this, though they had to leave Nauvoo themselves, instructions were given to prosecute the work of finishing the House, and all the means that could be spared was devoted to that object. President Young and his brethren were zealous to fulfill to the very letter the word of the Lord to the Prophet Joseph and through him to the people. Elder Orson Hyde had the pleasure of announcing to him, by letter, that, on the evening of the 30th of April, 1846, the Temple was privately dedicated—Elders Orson Hyde, Wilford Woodruff, John, Joseph and Phineas H. Young, John M. Bernhisel, Joseph L. Heywood and several others being present, Elder Joseph Young offering up the dedicatory prayer—and on the next day, May 1st, it was publicly dedicated by Elder Orson Hyde, Elders Wilford Woodruff, A. W. Babbitt and Joseph A. Stratton being present and taking part in the services.

(To be continued.)

MADE HIM PAY.—When General Jackson was President, a heartless clerk in the Treasury Department ran up an indebtedness with a poor landlady to $60, and then turned her off as he did other creditors. She finally went to the President with her complaint, and asked him if he could not compel the clerk to pay the bill. "He offers his note," she said "but his note is good for nothing." Said the President, "Get his note and bring it to me." The clerk gave her the note with the jeering request, "she would let him know when she got the money on it." Taking it to the President he wrote "—Andrew Jackson" on the back of it, and told her she would get the money at the bank. When it became due the clerk refused to pay the note, but when he learned who was the endorser, he made haste to "raise the wind." The next morning he found a note on his desk saying that his services were no longer required by the Government—and it served him right.

The Juvenile Instructor.

GEORGE Q. CANNON - - EDITOR.

SATURDAY, AUGUST 31, 1872.

EDITORIAL THOUGHTS.

WHO has not heard of that famous old American printer and philosopher, Benjamin Franklin? There are very few, indeed, in all portions of the civilized world who have not, for Franklin's genius was of such an original and practical character that it has made him famous, and his name a deathless one. You have probably read, long ago, that it was Benjamin Franklin who, while studying the nature of lightning, drew it from the clouds by means of a key attached to a kite. There never was a boy yet, perhaps, who was not fond of flying a kite, it is an amusement of which most boys are passionately fond; but few minds, young or old, have been possessed of sufficient genius and originality to make this favorite toy the means of solving, or partially solving, a difficult scientific problem, and of unlocking Nature's storehouse and drawing therefrom one of her most mighty, subtle and mysterious agents and forces. Yet this was a feat performed by this glorious old man Franklin.

The same feat, accomplished by a philosopher in Europe, proved the cause of his death, for he held the string of his kite in his hand, and the lightning ran down the string and struck him dead. Whether this was before or after Franklin's experiment we do not now remember, and it makes no difference, for Franklin was no imitator. He was original, and his investigations and experiments were his own, and instead of holding the twine in his hand, it is asserted of him that he tied it to a tree.

Simple as this experiment now seems, it was the pioneer of one of the grandest discoveries and inventions ever made in the world, we mean the electric telegraph, and Franklin as well as Morse deserves a share of the honor of telegraphic discovery. Franklin did not find out how to send messages by lightning, but he did more almost than that, he furnished the index finger that led to the discovery, for by opening Nature's storehouse and liberating, at will, this mighty agent, he set the scientific minds of the world to work, study, reflecting, and, in a manner, furnished material for them to work upon, and their investigations were prosecuted until the wonderful invention of Morse was brought forth.

It is related that, soon after the success of the famous kite experiment, some person, evidently of the old fogy class, asked the philosopher what was the *use* of such experiments as that. Franklin's reply was very characteristic, for he asked his questioner to tell him the *use* of a baby. This was a question that probably Franklin himself could not have answered, for it would puzzle anybody to tell the mere use of an infant, it is so utterly helpless and completely dependent, but while this is so, we all know that as the oak springs from the acorn, and the loftiest mountain in the world has its parentage in the grain of sand and the tiniest pebble, so the greatest men of all ages have sprung from the infant.

It has been just so with the greatest discoveries ever made by man. The experiments of Hiero, the Egyptian, with the vapor of boiling water and a vessel, almost as simple as an ordinary tea kettle, made over two thousand years ago, laid the foundation for the steam engine, and the railway and steamboat system of to-day, perfected during this century by the labors of Watt, Stevenson and Fulton. Who would have thought that Franklin's kite and lightning experiment, and others equally as simple would have been the pioneers or fore-runners of that wonderful telegraph system, which now brings the people of the most distant regions into almost instantaneous speaking distance? And yet such is the case.

Do not despise the day of small things, is a piece of advice worth remembering by all; for just as sure as the organization of the helpless babe contains, in miniature or embryo the future Franklin, Stevenson, Morse, Wellington, Washington, Joseph Smith or Brigham Young, so do some of the seemingly most simple discoveries in science lay the foundations for inventions in the arts which are destined to benefit the whole human race. Your future reading, observation, and experience will demonstrate the truth of this better than anything that could be said here in illustration; and we shall finish this article by giving you some account of an adaptation of the Morse telegraph system to household purposes, recently introduced in some of the cities in the East.

The telegraph companies furnish to all who will pay the fee they charge—some twelve or fifteen dollars a month—an instrument something like a small clock, which is placed in any convenient place in the house. From this clock-like apparatus a wire is carried through the window or roof, and it is joined to the telegraph wire leading to the company's nearest district telegraph office. Then, if the party who hires the instrument wants a messenger to go on any errand for him, he presses a small knob in his electric clock, and in a few minutes a messenger arrives, sent to his order from the telegraph office. Twelve and a half cents an hour are charged for these messengers while at work for the parties who send for them. If a fire breaks out in a house provided with these little machines, the resident thereof has only to press a small knob, and assistance from the fire department is immediately sent. The same if a thief enters, the signal is given, and, almost before you can look round, the police are on hand to arrest him.

The editor of an Eastern paper was induced by the solicitations of an agent of the telegraph office, to have one of these little machines put up in his house, but he seems to have been very doubtful about the working of it being as successful as was represented, and so, a few days after he had it, he thought he would test its powers, although he was not in want of help of any kind. So he pressed one of the little knobs, and, he says, to his surprise, in two and a half minutes after, a messenger from the telegraph office rang the door bell and wished to know what was wanted.

The offices furnishing these instruments have a Morse recording apparatus, with which all the houses using their domestic machines are connected. Every house is numbered, and every one uses a signal different from every other, and when a signal is received from any one, the recording apparatus in the company's office shows which it is, and what kind of assistance is required, whether a messenger to go on errands, a police to arrest a thief, or fire engines to quench fire, and so on; and whatever it may be, it is sent forthwith.

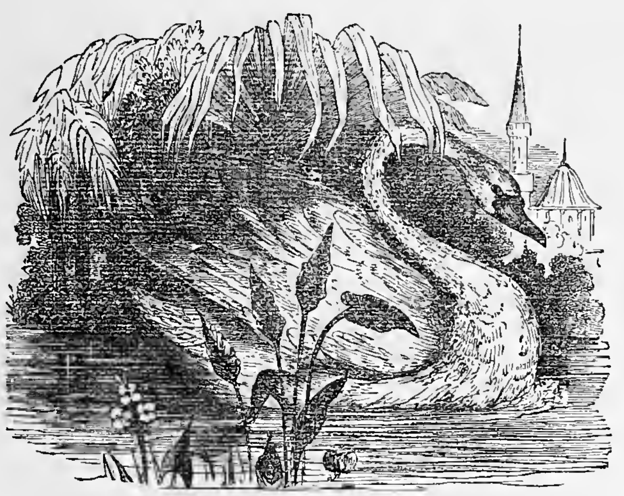
You can not conceive of anything more useful, or more likely, in large cities, where thieves and fires are very abundant, to be more conducive to the safety and comfort of families; and this, as well as the telegraph system between different nations, is an outgrowth of just such experiments as that of Franklin with the kite, and this should be enough to deter boys and girls, whether of youthful or adult age, from doing as was done by Franklin's interlocutor—questioning the utility of experimental science because they do not happen to understand it.

THE SWAN.

YOU all know that this is the picture of a Swan, and swans are a class of birds not very interesting or remarkable. They were celebrated among the ancients, who believed their song, when dying, was one of marvellous sweetness, but this notion has completely died out, for it is now known that the voice of this bird, living or dying, is somewhat harsh and discordant. The note of the wild or "whistling" swan of America somewhat resembles the word "hoop," and when heard from a distance is said not to be disagreeable.

In ancient times it was customary, at their great feasts, to serve the flesh of swans with great ceremony; but swan's flesh is rarely eaten now, it being pronounced dark and tough. The Swan is cared for and admired only because of its graceful appearance, and the beautiful down it yields, of which expensive tippets and muffs are made.

The Swan, as you see by the picture, is a good deal like a goose or duck, only it is larger and has a much longer neck. Its feet are webbed, like those of the duck; its plumage is snowy white, and it seems to take great pride in keeping it perfectly clean. In England and other European countries it is a common custom to keep the tame or domesticated swan for the purpose of ornamenting the lakes or ponds in the pleasure grounds of the wealthy, and his motions when gliding along on



the surface of these waters are full of grace and beauty, and a prettier sight it is not easy to find.

The Swan is not full-grown until five or six years old, then his full length from bill to tail is from four to five feet, and from tip to tip of expanded wings it is generally more than six feet, some fully seven, their weight varying from fifteen to twenty-five or thirty pounds. On land swans are rather clumsy, but in the air they are more at home and can fly long distances. They fly in single file, one acting as guide or pioneer until he is tired, when he retires to the rear. They have great strength of wing, and when hatching or looking after their young they will fight anything that approaches their nest, striking with their wings with great force. At the pairing season the males will fight savagely, and in their combats the victor often drowns his antagonist by holding his head under water. When alarmed it is said that the Swan can swim faster than a man can walk.

There are several species of this bird, but they differ very slightly in appearance, being generally white in body with bill and legs black. The wild swan of Europe leaves the northern regions for more temperate climes on the approach of Winter, but it returns again in Spring. In Iceland the natives hunt and kill large numbers of them for food, in the moulting season, their plumage being then so scant that the birds are unable to fly. The tame swan of Europe is imported into the United States and is used here for the same purpose as there—to ornament the lakes and ponds in the grounds surrounding the residences of the wealthy. The female swan lays from five to eight eggs, and hatches them in six weeks. The food of the Swan is chiefly vegetable—grass, roots and seeds, for which it searches under water, being able to keep its head submerged from three to five minutes. It also eats grubs, snails, and perhaps small fish.

In South America there is a species called the black-necked swan, its head and neck being of a sable hue. In Australia the native swan is all black, and occasionally the two species—black and white, may be found together on ornamental waters in Europe,

After all, there is nothing remarkable or curious about the Swan. He is a kind of dandy among birds, and like most dandies he is a very ordinary, commonplace character. He has no song; his flesh is by no means delicate or choice. The poetry and romance with which he was formerly surrounded on account of the supposed beauty of his dying song, no longer exist. He is also known to be fierce, instead of gentle, as once supposed; and were it not for his soft down, and his genteel appearance very few in the world would care for him.

PROVIDENCE.

IT was Saturday afternoon! The mid-summer sunlight lay warm and bright on all the green New England hills, and crept in waves of glimmering gold over the white, sanded floor of Deborah Hunter's tidy kitchen. Debbie herself sat just beyond the door-way, with a huge basket of newly-ironed clothes beside her, from which she was assorting a variety of little garments, pausing now and then to darn a hole, or sew on a button, and singing softly to herself the while; for she was a happy wife and mother, and her smile was bright, and her heart cheerful, despite the endless duties that kept her willing hands for ever busy.

Out in the garden, under the shadow of the elm-trees, where the flaunting tulips and sun-flowers bloomed, and the bees made homely music, Mark and little Totty were playing, and chattering like a pair of parrots.

And presently they came toddling in, Mark leading his chubby little sister by the hand.

"Mother," he said, "may we go down to the wood and gather some strawberries? Father likes 'em with cream, you know! Please let us, mother! I'll put Totty's shoes on, so the briars can't scratch her feet, and I'll take good care of her. Mother, may we go?"

Debbie smiled and nodded, and Mark ran off for Totty's shoes, and after considerable grunting and tugging, succeeded in getting them on her chubby feet. Then he clambered up on the dresser, and got a little tin kettle, and off they started, hand in hand.

"Now, Mark, take good care of your sister," called his mother, "and don't go near the pond. And come back soon, for I think we shall have rain before night."

"Yes, mother!"

Totty looked back, her white sun-bonnet flapping in the breeze, and disclosing her dimpled cheeks, and tangled, golden hair.

"Mother," she lisped, "touldn't you dive us one team-take, fore we does—does one, mother?"

And Debbie put aside her needle, and going to the cupboard, produced the coveted cream-cakes, and put them in the chubby little hands. Then she came back to her work, and resumed her song.

And the mid-summer afternoon waned slowly. The sunshine danced and glimmered amid the green elm-branches, the bees hummed about their hives, and the hens cackled lazily in

the barn-yard; and the breeze, growing stronger, tossed the purple lilac boughs till the air was heavy with their sweet perfume. Debbie worked on, singing softly to herself; and the sunlight crept stealthily across the sanded floor and disappeared at last beyond the doorsill. Her work was done; all the little garments ready for the coming Sabbath. She rose, and put her basket aside.

"'Tis time the children were coming back," she said, going to the door, and glancing out.

The west was one mass of black thunder-clouds, with lurid, brassy edges; and even while she stood there came a distant rumble, prophetic of what was coming.

"We're going to have a thunder-storm," she thought, her heart thrilling with fear; "surely Mark will hasten home."

She set about her evening preparations, eager to get them over before the rain. Half an hour went by, but the children had not come.

"What can make them stay so?" she thought, looking out again, and finding the sky well-nigh overcast, and the great, black thunder-cloud rolling rapidly up before the rising wind.

The poor mother, now thoroughly frightened, caught up a shawl, and throwing it over her head, closed her door and ran down towards the wood, calling her children as she ran. But there came no answer—no sound but the roar of the gathering storm, and the angry booming of the thunder.

She searched and called in vain—they were nowhere to be seen; and half-frantic with anxiety, she ran back again, and met her husband, just returned from his labor, at the door.

"Oh, Nathan," she cried, "the children are gone—lost in the wood! What shall we do?"

He turned without a word to the huge Newfoundland that stood behind him.

"Gyp," he said, "the children are gone; come, we must find them."

And Gyp trotted soberly after him, followed by the poor, distracted mother. As they reached the wood, the storm broke upon them in all its fury. The clouds rolled up in great masses, blotting out the waning daylight, and the lightning blazed and flamed in every direction; while the thunder rattled from hill to hill, and the winds tore and shrieked amid the trees, like a pack of demons. And presently the rain began to pour down in great, drenching sheets. Poor Deborah wrung her hands in an agony.

"Oh, my children!" she cried; my poor little Totty, what will become of her?"

The father hurried on, followed by Gyp, on and on, till they were in the very heart of the wood. But no trace of the children appeared.

"Gyp," said the father, turning to his dog again, "can't you find the children? Come, good dog, try!"

And Gyp, with his nose to the ground, went off like an arrow. The parents followed, heedless of the pelting storm. On and on, into the heart of the wood, and round the shore of the pond! There the poor fellow stopped, with a peculiar mournful cry.

The father and mother hastened up. There, in the yielding earth, were little foot-prints, the unmistakable impress of Totty's chubby shoes; and, strewn about, were bits of moss, and broken flowers; and presently, away out upon the yellow, angry waters of the pond, they espied Mark's little cap.

As she recognised it, the poor mother uttered a piteous cry.

"Oh, my precious babies! they are gone—they are drowned!"

"Yes," replied the father, hoarsely; "they are gone! I must get help, and drag the pond! My poor wife, you had better come home!"

But Deborah shook her head, and crouched down upon the shore of the yellow pond. And there she sat, with the pitiless storm beating on her unsheltered head, waiting and watching in the very patience of despair.

Her husband went for help, and his neighbors responded to his call. They hurried to the spot by scores, and the pond was dragged, but the bodies of the children could not be found. Again and again, they repeated their efforts, but with a like result.

The storm had spent its fury, the thunders rattled far away in the distance, and through the rifts in the black clouds a full Summer moon poured down its silver light. The men stood round the yellow circlet of water, regarding each other in silent perplexity; when faint and far away came the sound of a tremulous cry. The father listened intently. It came again—a long and mournful cry.

"'Tis Gyp," he said, dashing off in the direction of the sound; he's found 'em!"

Debbie and her neighbors followed, through the dripping, moonlit forest. As they neared the spot, the dog heard them coming, and the howl changed into a joyful bark. He came bounding out to meet them, from beneath a little coppice, thickly roofed with vines.

There they were, side by side on the reeking mass, little Totty fast asleep, with her curly head pillowed on Mark's arm. Mark was wide awake, his eyes as bright as diamonds.

The moment he caught sight of his mother, he burst into tears.

"Poor mother," he cried out, "I was a naughty boy to make you suffer so; but indeed I didn't mean to be. We met Tom Saunders in the wood, and he told us there was some jolly big strawberries down by the pond; and I thought we'd get 'em, to please father. But Totty walked so slow, the storm was up by the time we got there. But I got the strawberries, and bouncing big fellows they are. Here they are, father; I held on to 'em. By the time I got my basket full, the wind was blowing great guns, and Totty began to cry. I took her in my arms, and tried to run, and the wind took my cap off, and whirled it plump into the middle of the pond. Oh, my buttons, but it did rain! The drops hit my head like bullets! But I hugged Totty tight, and ran and ran, but somehow I couldn't run right; the storm turned me round. I saw this place at last and we crept in, and poor Totty soon cried herself to sleep and I dozed a bit too, for the first thing I knew, here was Gyp, putting his cold nose on my cheek."

They journeyed homeward through the glittering Summer woods; and as they reached the cottage the Sabbath morn was breaking, fair and sweet, and holy—a type of that eternal morn which is to come; the east, one blaze of gold and purple, birds twittering on every spray, lambkins bleating from the green hill-tops—God's blessed peace resting on all things like a benediction.

The grateful parents bore their little ones in, and Debbie bustled about, preparing hot draughts and dry garments.

"And now," she said when everything was done, and Totty lay asleep in her father's arms, her brown chubby feet peeping from beneath her snowy frock—"now, husband, we'll get 'em to bed and let 'em have a good sleep; poor little dears they need it."

She led the way into the bed-chamber, and turned to arrange the little trundle-bed; but she recoiled with a cry of horror.

The white pillows and dainty coverlids were one mass of charred and sulphurous ashes; and one corner of the room was all torn and splintered. In their absence the lightning shaft had struck their dwelling, expending its deadly fury on the pillows where the little heads of their children would have lain, had they been at home. There had been death and danger at home, and out in the wild night safety and deliverance. God's providence had saved them? *Selected.*

THE answer to the Charade in No. 16 is CAPE FEAR. Correct solutions have been received from Joseph H. Parry. James. H. and Wm. N. Anderson, and Louisa E. Parry, City.

[For the *Juvenile Instructor.*

Chemistry of Common Things.

COAL AND LIGNITE.

COAL is found in greatest abundance in those rocks that belong to the "carboniferous" period of the geologist. As some remarks that have a bearing on this subject were made in a recent article on geology in this magazine, for the information of those to whom it may not be convenient to refer to the number containing it, as it is in the last volume (No. 26, Vol. 6) quotations will be made of those parts that refer to that period when our fossil fuel was formed. Among the different geological ages described, the writer alludes to "the carboniferous, or coal-forming period, as a period in which the earth was covered with trees and vegetation so gigantic and abundant as to surpass anything now to be seen. Before, and during this period the atmosphere contained an immense amount of carbonic acid gas, rendering the earth unfit for the habitation of man, or any other land animal." After drawing attention to the fact that carbonic acid gas will destroy animal life but is favorable to vegetable growth and development, the writer shows how this superabundant gas was got rid of: "During the carboniferous age, or period, the air was purified of this noxious gas by the coal-forming plants and trees, and fitted to sustain animal life on the surface of the earth, and at its close animals of various orders became abundant." This picture of the earth during the "carboniferous period" not only shows the condition of things at that time, but the writer also shows that "Ages before man made his appearance upon the earth, creatures of inferior orders, and of every conceivable variety were *performing their part* in preparing the earth for his dwelling place." And, it is interesting to find that modern science in lifting the veil that hangs over the past exhibits pictures of creation that all tend to prove that man was in contemplation while the earth was "being prepared." True it is, children, that many who *profess* to be interpreters of the "letters in which Nature, with her skillful and unerring finger, has written the history of the successive stages of the earth's creation and development," do not thus interpret. And this is why it is necessary to be *guarded* in reading the works of scientists, with whom there too frequently is a disposition to do away with the idea of Deity; to lead the mind, by subtle sophistries, instead of correct reasoning, to regard the works of creation as a continued series of effects arising from the natural forces alone, without any Being to whom those forces are subject; who, because they can see "links in the chain of causation," that is effects, arising out of causes that are the effects of other causes, persuade themselves, and, alas! try to persuade others that no great "First Cause" is necessary!

Just as charcoal is made from any wood by burning and stopping out the air, in the manner of brick-kilns, or as coke is made from coal in a retort; so is wood-fibre changed into coal beneath the earth when moisture, heat and pressure cause it to undergo natural distillation. Wood of every kind is composed of woody fibre, sap and water—carbon, hydrogen and oxygen. The chemical form of all wood is alike, so far as coal-making is concerned; any chemical difference is in the *sap*, alone. Take away everything but carbon, and anthracite remains; let gases be consolidated with and retained in the mass, it will be more or less inflammable coal; let it lose only part of the constituents of wood, brown-coal, or lignite will remain. In the decomposition of buried wood (or peat, or any form of woody-fibre) carbonic acid is generated from its own constituents. If the atmosphere in any way has access to it the hydrogen of the wood will unite with the oxygen, this does not occur when true coal is formed. In the formation of the coal of the "carboniferous" period the circumstances were different to those of more recent formations, the chemical changes were independent of the atmosphere, more or less, hence the difference in the coal. The formation of all the varieties of coal (and of all other hydro-carbonaceous compounds) may be explained upon the same simple principles. Expose wood to the air, it decays; exclude the air, wholly or in part, carbonic acid, water, light carburretted and olefiant (inflammable) gases and *coal* will be formed.

It is interesting to know that in some kinds of lignite the vegetable remains are so well preserved, their structure so well retained, even the more delicate and tender parts, that the naturalist can represent the form of plants of ages long antecedent to man. In the same specimen may be seen "brown-coal," "pitch-coal" and other varieties; under the powerful microscopes of the day thin splinters of anthracite, when burned, and then examined, show the structure of vegetable tissues. A deposit of coal is always composed of a series of layers which are separated from each other by sandstone, clay or slaty matter. The coal vein varies in thickness and sometimes is not continuous, that is, it is broken off by what are called "faults." The same order is maintained, generally, in coal strata, although a "fault," or break may occur. The cause of dislocation, or breaking up of strata is unknown; it must have been subsequent to the stratification. The coal itself forms a compact, deep brown or black mass, sometimes dull but frequently of glossy appearance, often exhibiting a play of beautiful colors, differing in hardness and fracture. Sometimes a thin vein of mineral runs through the coal that is not combustible matter. In the formation of peat seams of sandstone are formed.

There is much obscurity about the formation of the vast deposits of fossil fuel which the peat-forming process does not account for; modern science reveals the fact that the solar energies, moisture and carbonic acid were the causes operating to produce it. We may with safety accept this fact and that it was done in those "days" which "were periods of vast duration, in which our world was going through various stages of development and being prepared for the dwelling-place of Man." BETH.

THE SIZE OF LONDON.—According to the last census, London has a population of 3,883,092. This is more than the combined population of New York, Philadelphia, Brooklyn, St. Louis, Baltimore, Chicago, Cincinnati, Boston, New Orleans, San Francisco, Buffalo, and Alleghany City. To lodge this vast multitude, 777,000 dwellings are required, and the people consume annually about 4,480,000 barrels of flour, 420,000 bullocks, 2,075,000 sheep, 49,000 calves, 61,250 hogs, and one market alone supplies annually 7,043,750 head of game. This, together with 5,200,000 salmon, besides other fish and flesh, is washed down by 75,600,000 gallons of ale and porter, 3,500,000 gallons of spirits, and 113,750 pipes of wine; 22,799 cows are required to supply the daily consumption of milk. The streets of the metropolis are about 2,900 in number, and if put together would extend about 4,000 miles. They are lighted by 630,000 lamps, consuming every twenty-four hours 22,270,000 cubic feet of gas. The water system supplies 77,670,824 gallons daily, while the sewer system carries off 16,629,770 cubic feet of refuse matter. A fleet of 1,800 sail is employed, irrespective of railroads, in bringing annually 5,250,000 tons of coal. Bituminous coal is exclusively used, and the smoke arising from this immense consumption is said to be so dense that it can be seen thirty-five miles from the city. To clothe the inhabitants requires 5,160 tailors, 50,400 boot and shoe makers, and nearly 70,000 dress-makers and milliners. Berlin, according to the recent census, has a population of 827,013; Paris, in 1867, 1,889,462; and Constantinople, in 1864, 1,075,000.

[For the *Juvenile Instructor*.

Correspondence.

SALT LAKE CITY, UTAH, August 9th, 1872.

Editor Juvenile Instructor:

A short time since, at the instance of Professor John Morgan, who had visited a majority of the Sabbath schools in this city, and made a report at the Bishops' meeting, it was there suggested to hold a meeting of the Sabbath school Superintendents and Teachers, with a view to a greater concert of action to aid this important feature of missionary labor.

A meeting was held, at which Superintendent George Goddard presided. A goodly number of Superintendents and Teachers were present and spoke earnestly in favor of a continuation of these meetings and their necessity. Messrs. Goddard, Morgan and Maiben were appointed a committee to wait upon Elder George Q. Cannon, to make known to him the feelings of the meeting upon the subject, and to request the benefit of his counsel and co-operation. That committee waited upon Elder Cannon, who warmly endorsed the movement, and appointed the following Monday, June 24th, for another meeting, when a large assemblage of Superintendents and Teachers, from nearly every ward in the city, were present.

There have been two meetings since, held on the first Monday in the month, at the City Hall, at the last of which it was suggested that the Secretary furnish the editor of the JUVENILE INSTRUCTOR an account of their proceedings, for the benefit of his numerous readers throughout the Territory, and that when in the city they may visit these monthly meetings and interchange their experience and views. I therefore furnish the following brief synopsis:

The Superintendents gave in their reports of the condition of their respective schools, the average attendance, the manner of conducting the schools and their mode of raising funds. A number of Teachers also participated in giving expression to their feelings upon the subject, all of which was remarkably interesting, abundantly showing the necessity of additional effort on the part of parents and the adult portion of the community, to render this institution a powerful auxiliary in the great work of the last days. The following were some of the leading items suggested:

Graded catechisms on the Bible, Book of Mormon, Church history, etc., adapted to the capacity of the scholars.

Classes should be classified as far as possible.

Punctuality in attendance.

Parents should assist their children to supply the necessary funds, and should exert their influence in encouraging adults to become teachers.

The Superintendents should attend these meetings regularly, by way of example to the Teachers, and if not able to be present, they should, without fail, appoint a representative to attend.

Elder George Q. Cannon expressed his gratification that the brethren connected with the Sabbath schools had manifested a wish to have a more thorough organization, and said he was satisfied that if there were regular monthly meetings held for the consideration of the best means of improving and elevating the condition of the children of the Saints, a most excellent work would be accomplished. He urged the necessity of greater effort to enlist the attention of the young men and women; suggested that, in future meetings, all who had any ideas for improvement should put them on paper, and make them as concise as possible, and thus time would be economized. He believed that these meetings would undoubtedly result in greater uniformity in the school exercises, and render them very attractive. He suggested the wisdom of forming classes to read the Book of Mormon in the Deseret alphabet, as it was the wish of President Young that a knowledge of these characters should be extended among the Saints. He suggested that all the children's names should be recorded, that they should be visited when absenting themselves from school, that a systematic and persistent effort should be made to get all the young people to attend, and when children were found playing in the streets on the Sabbath, diligent inquiry should be made after them. He trusted there would be no flagging in the interest of this movement, that a spirit and influence might go forth favorable to Sabbath schools, and give moral support to the Bishops in their efforts to sustain them. He believed that a certain portion of Scripture should be read every Sunday, and lessons given in the Bible and Book of Mormon, and these lessons should be systematic, as far as possible; if there was a preference, he would give it in favor of the Book of Mormon, as there was a spirit and influence about it very desirable, and the teachings contained therein were very comforting.

He liked the idea of getting up a simpler catechism than the one now in use, thought it might be done with advantage, and if any of the brethren would get up one, he should be pleased to take time to revise it. He would endeavor also to get forms, so that uniform statistics as to the condition of the Sunday schools throughout the city and Territory might be had.

Elder Levi W. Richards was appointed a committee to get up a suitable register for Sabbath schools.

Our next meeting will be held at the City Hall, on the first Monday in September, at half past 7 p.m.

Your brother in the gospel,

JOHN B. MAIBEN.

Selected Poetry.

THE FOOLISH HAREBELL.

A harebell hung its wilful head;
"I am tired, so tired! I wish I was dead!"

She hung her head in the mossy dell;
"If all were over, then all were well."

The wind he heard, and was pitiful;
He waved her about to make her cool.

"Wind, you are rough," said the dainty bell;
"Leave me alone—I am not well."

And the wind at the voice of the drooping dame,
Sank in his heart, and ceased for shame.

"I am hot, so hot!" she sighed and said;
"I am withering up; I wish I was dead."

Then the sun, he pitied her pitiful case,
And drew a thick veil over his face.

"Cloud, go away, and don't be rude;
I am not—I don't see why you should."

The cloud withdrew; and the harebell cried,
"I am faint, so faint! and no water beside!"

And the dew came down in its millionfold path;
But she murmured, "I did not want a bath."

A boy came by in the morning gray:
He plucked the harebell and threw it away,

The harebell shivered, and cried, "Oh! oh!
I am faint, so faint! Come, dear wind, blow."

The wind blew softly, and did not speak,
She thanked him kindly, but grew more weak.

"Sun, dear sun, I am cold," she said.
He rose; but lower she dropped her head.

"O rain, I am withering; all the blue
Is fading out of me;—come, please do."

The rain came down as fast as it could,
But for all its will it did her no good.

She shuddered and shrivelled, and moaning said:
"Thank you all kindly;" and then she was dead.

Let us hope, let us hope, when she comes next year,
She'll be simple and sweet. But I fear, I fear.

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